

they will find the opportunity to wage one final battle for those children who cannot fight for themselves. I hope they won't leave Congress quietly, but with an angry sword held high. In that way, even if they lose this battle, they will leave behind a legacy of courage that a future generation can uphold with pride. •

BURTON MOSELEY

Ms. MOSELEY-BRAUN. Mr. President, at the time the world was mourning the terror in Israel, my family was mourning the loss of my beloved uncle, Burton Moseley.

Uncle Burt was my late father's only sibling. Both before and after my dad passed away, Uncle Burt was a mentor, a friend, and a role model. He was a simple, honest man, an upright man who brought joy to those whose lives he touched.

No one had a harsh word about him, he never spoke ill of another person. He was, for almost all of his adult life, a Chicago police officer. He epitomized the very best in law enforcement, a person who cared about the quality of life in his community, and who saw fighting crime as a way to contribute. He remained active in the Guardians police organization to the end.

He was our hero.

SPLIT OVER MORALITY

• Mr. SIMON. Mr. President, people are concerned about what is happening to our country and they are not simply concerned about economics. They are concerned about many issues that reflect our culture in ways that are not healthy.

E.J. Dionne, Jr., one of the most thoughtful journalistic observers of our scene, recently had a column in the Washington Post titled, "Split Over Morality," which I ask to be printed in the RECORD after my remarks.

For those of you who saw it originally in the Post, it is worth rereading, and for those who did not, it should be read and clipped and saved.

The column follows:

SPLIT OVER MORALITY
(By E. J. Dionne, Jr.)

It is remarkable how quickly political talk these days turns to the question: What does the religious right want? Variations on the theme include: How much must Bob Dole do to get the votes of Christian conservatives? Can't President Clinton help himself by hanging the religious right around Dole's neck?

All this might be taken as a great victory by Ralph Reed and the Christian Coalition he directs. The obituary of the religious right has been written over and over since the rise of the Moral Majority in 1980. Yet none of this has stopped the Christian conservative movement from expanding its influence.

Reed and his troops have already gotten a lot of credit for help Dole stop Pat Buchanan's surge dead in the South Carolina primary. That is the very definition of political power.

Reed and his followers have every right to do what they are doing. Religious people have the same rights as union members, en-

vironmentalists, business groups and feminists. President Clinton himself has spoken at hundreds of black churches. The president is often at his most effective from the pulpit, an exceptionally good venue for his favorite speeches about the links between personal responsibility and social justice, crime and unemployment.

Democrats thus have no grounds for challenging Reed's argument that his people deserve "a place at the table" of national politics. What does need real debate is more important. It has to do with how moral issues should be discussed in politics, and also how they should be defined.

A lot of Americans—including many who want nothing to do with Ralph Reed—have a vague but strong sense that what's going wrong in American life is not just about economics. It also entails an ethical or moral crisis. Evidence for this is adduced from family breakdown, teen pregnancy, high crime rates (especially among teenagers), and trashy movies, television and music.

But unlike many on the Christian Right, these same Americans see strong links between moral and economic issues. Their sense that commitments are not being honored includes family commitments, but it also includes the obligations between employer and employee and the question of whether those "who work hard and play by the rules," as the president likes to put it, are getting just treatment.

Democrats, liberals and other assorted critics of the religious right have no problem in discussing these economic matters. But they have made the reverse mistake of Reed and his friends: The religious right's foes have only rarely (and only relatively recently) been willing to understand that many American families see the moral crisis whole. It's possible, and reasonable, to be worried about both trashy entertainment and the rewards that go to the hard-working. Human beings are both economic and moral creatures. But liberals often cringe when the word "morality" is even mentioned.

Giving the Christian right a near monopoly on moral discussion has narrowed the moral debate. This narrowing needs to be challenged.

To hear leaders of the religious right talk in recent weeks, for example, one of the pre-eminent moral issues of our time is whether gay marriages should be sanctioned by state or local governments. But surely this is not even the 10th or the 25th most important issue for most Americans. The resolution of this question one way or the other will do virtually nothing about the moral issues such as crime or family breakup that actually do trouble lots of people.

It's easy enough to recognize why tradition-minded Americans are uneasy with this broadening of the definition of "marriage." But turning this question into yet another political litmus test will only push the political debate toward yet another ugly round of gay-bashing. Is that what 1996 should be about?

What needs to be fought is a tendency described movingly by Stephen Carter in his new book, "Integrity." It is a tendency Carter quite fairly discerns all across the political discussion.

"I must confess that the great political movements of our day frighten me with their reckless certainties and their insistence on treating people as means to be manipulated rather than as the ends for which government exists," he writes. "Too many partisans seem to hate their opponents, who are demonized in terms so creative that I weep at the waste of energy, and, as one who struggles to be a Christian, I find the hatred painful." So would we all. •

WEST VIRGINIA WESTINGHOUSE SCIENCE TALENT SEARCH

Mr. ROCKEFELLER. Mr. President, today, I would like to take a moment to recognize the 40 finalists in the 55th Annual Westinghouse Science Talent Search. These exceptional American youth—hailing from 13 States, including my home State of West Virginia—are being honored as the Nation's brightest high school math and science students.

This program, sponsored by the Westinghouse Foundation, in partnership with Science Services Inc. since 1942, awards America's most prestigious and coveted high school scholarships in math and science. This year's finalists are among 1,869 high school seniors from 735 high schools located throughout the 50 States, the District of Columbia and Puerto Rico, including two West Virginia students, Namoi Sue Bates of Franklin and Bonnie Cedar Welcker of Parkersburg. Their independent science research project entries cover the full spectrum of scientific inquiry, from biology to solid state luminescence.

The honor of being named to this group far exceeds the value of the scholarships and awards bestowed. Over the years, finalists have included five winners of the Nobel Prize as well as those who have achieved brilliant careers in science, medicine, and related fields.

Mr. President, I want to commend each and every one of these outstanding American teenagers who truly embody the American dreams of discovering, curing, inventing, and changing the world.

PENTAGON REPORT PREDICTS BOSNIA WILL FRAGMENT WITH- OUT VAST AID

• Mr. SIMON. Mr. President, when the Bosnian intervention question came before the Senate, I strongly supported President Clinton's request, but added that I thought it was unrealistic to believe that we could go in and in 1 year pull out.

We made that mistake in Somalia and we should not make the same mistake again.

Recently the New York Times had an article by Philip Shenon titled, "Pentagon Report Predicts Bosnia Will Fragment Without Vast Aid," which I ask to be printed in the RECORD after my remarks.

It tells in very realistic terms why it is necessary to retain some troops in the Bosnian area in order to have stability in that area of the world.

If we fail to do that, we invite bloodshed and instability that will inevitably spread to Macedonia, Albania, and other neighboring areas.

The article follows: